

JEWISH OBSERVER

AND

MIDDLE EAST REVIEW

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NASSERISM—

A CHANGED IMAGE PAGE 4

COMMENT

NEHRU'S GLASS HOUSE

At the end of the first World War, great attention was paid by the victorious powers and, later, by the League of Nations to the rights of the so-called minorities. Treaties, protective clauses in treaties and every form of legal insurance were invoked for their safeguard. But when it came to the test, these did not help those who were most in need of help. As a result, some minorities (especially in the Middle East) were forcibly eradicated and most of the others were utterly intimidated.

It was very different at the end of the second World War. Some of the former minorities had, meanwhile, become majorities, and the old concept of minorities had largely fallen into disrepute—and rightly so. In the years following the war, you had to become a nation in your own right, or be prepared to forgo many of your national rights. The principal consequence of this different mood was the emergence of over fifty new nations. A few of the old minorities still stayed with us—especially the Kurds—but in the process of this nation-building a whole host of new minorities were created. Most of them had powerful and militant protectors.

* * *

Thus, the Palestine Arabs had the backing of the Arab League, the Indian Moslems that of Pakistan, the Algerian settlers that of France, the Indonesian Chinese that of the People's Republic, the Iraqi Kurds that of the Soviet Union—and so right across the world

However, for reasons which are still the subject of much study, the most acute form of expression of this problem has arisen where either Moslem majorities or minorities are concerned. In both instances it has aroused militant Islam in a way that has staggered the western world, which has tried for years not to face this particular problem.

In recent months, the Kurdish minority in northern Iraq has been in the news, but, as a rule, the publicity concerning this problem has centred on the Palestinian Arabs and the Algerian Europeans. It is on these two counts that Moslem pressure has concentrated; and at this present U.N. Assembly particular attention has been focused once more on the Palestine refugee problem. It is being treated as if it were a unique situation unmatched in any other part of the world. But it is, of course, nothing of the kind.

A reminder that there are similar and far more

dangerous and pressing situations came from the B.B.C.'s Delhi correspondent, Charles Wheeler, last Saturday. Reporting from the Indian capital, he noted the steady worsening of Hindu-Moslem relations. The Hindus still tolerate the forty million Moslems who stayed behind after the partition of India, but they do not trust them. They believe that they are Moslems first and Indians only second. "Most Hindus," Wheeler said in his broadcast report, "have grave doubts about the ultimate loyalty of the bulk of the Moslem minority," while the Moslem leaders complain of Hindu discrimination—and worse.

* * *

There have been a number of incidents in recent months. Most of them start as a result of false rumours; but there is nothing false about the consequences. The latest communal clashes resulted in thirty Moslem deaths.

But Moslem reaction abroad is the same towards Nehru as to Ben-Gurion. Nehru's fearful caution in handling the Arab question has brought him no reward. On the contrary: Wheeler reported that important Pakistani opinion, as expressed by *Dawn*, the leading government-controlled journal of Pakistan, accused Nehru of genocide and of "connivance at a planned conspiracy to annihilate the Moslem minority."

But the Pakistani Moslems do not demand repatriation to India, or greater freedom for the Moslem minority. Instead, they demand a transfer of population which would remove the Hindu minority from Pakistan and the Moslem minority from India. The numbers involved are of course much larger than in Palestine. There are some forty million Moslems in India and some ten million Hindus in Pakistan. This kind of approach naturally makes the more responsible Indian Moslem despair, in much the same way as responsible Israeli Arabs react to Mr. Shukairy. But it seems that the voices to which the United Nations has to listen are those of the Shukairys and Dawn not those of reason.

Yet this Moslem intolerance and violence has become a world problem to which the U.N. cannot continue to remain deliberately blind. The Palestine refugee problem is no isolated problem, no unique difficulty; it is part of the pattern of the emergence of Moslem majority rule. In the first instance, we need a serious study of this new world problem which ranges from South-East Asia, through the Middle East, to North Africa. It is as much concerned with Nehru's glass house (from which he seems to be afraid to cast stones) and the Algerian situation as it is with the Palestinians.

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Cover shows President Nasser delivering his "third revolution" speech in his study at the Kubbeh Palace.
 Photo A.P.

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EGYPT

"DOWN TO WORK" ORDERS NASSER

BIG STICK HERALDS "THIRD REVOLUTION"

from a special correspondent

In an amazing confession of weakness and failure in his regime, President Nasser has indicated that the days of exhortation and pleading are over. What Egypt needs is hard work, from the highest point of government to the lowest worker—and he intended to see that it got it.

In the Cairo press it is being called the "third revolution." The first was the overthrow of King Farouk, the second the establishment of the U.A.R. Now we have what might be termed the "revolution of no choice."

It was heralded by President Nasser on October 16, just a few hours before the arrests and sequestrations whose victims were destined to be the "third revolution's" first victims.

"I say to you now, compatriots," Nasser intoned in that fateful address to the nation, "that I have chosen in the name of God, in the name of this nation, in the name of its hopes, in the name of its supreme principles, in the name of all the morals it has blessed, in the name of all the battles it has fought; in the name of all this, my decision and my choice that the road of revolution should be our road."

"Final and decisive hour": "My decision and my choice"—these words provide the whole clue to the course upon which Gamal Abdel Nasser has now embarked and upon which he will eventually have to be judged.

But, as the entire tone of his October 16 address revealed, he had reckoned without taking into account the inertia of the people, the lack of will to revolt. The framework of the entire revolutionary structure was being held up by one man, by Nasser himself.

Now, as his speech has shown, he has seized upon the Leninist principle that the State machinery had to be used as the main instrument of the revolution. The State could not be neutral.

A familiar definition: The State, he noted, had placed at the disposal of the people all the potentialities for serious work. Some results had been attained and it was right to mention them. But the main point of mentioning them was that



EXPERT ADVICE
Russia's Tsarapkin helps Egypt's Lutfi

"they make us conscious of our capability to work and to stand firm in the face of the great challenge presented to us as a result of the backwardness imposed on us by reactionary and imperialist obstacles."

But, despite past achievements, and he listed them at very great length with figures drawn, quartered and severed from joint budgets, special budgets and development budgets, he could not conceal "that it has become imperative that our steps on the road of development should be faster."

DRACONIAN DECREE

And, on Sunday, as a striking indication of his intentions, the President issued a Draconian decree aimed at breaking the productive inertia of the mass of Egyptian industrial workers.

Case for dismissal: From the complex of regulations, orders and instructions contained in the nine-chapter decree, one measure in particular stood out as a pointer to his determination to push the Egyptians into performing a full day's work. This ordered the opening of a file on every employee and worker "containing all details and information about his work."

Periodical reports are to be prepared on each worker by his superior (and,

BULLETIN

As of Wednesday, there was no change in the Israeli political situation, Talks were continuing between Mapai and possible coalition partners, but no definite progress has been recorded on formation of a new government.

when called for, on the superior himself) and submitted to the workers' welfare committee, together with a written statement by the worker concerned.

Where the report on any individual describes his work as "weak," he shall have the right to complain to the director of his company. If his work should twice be described as "weak," his employers have the right to transfer him to other employment. For the third such offence, the worker faces dismissal.

Bonus for ideas: Registers are to be kept of the worker's time of arrival and departure. Absenteeism will be an offence. Time off will be allowed only with the written permission of the directors, who will lay down working hours and days. If an official holiday should fall during the period of a worker's annual leave, he will receive no time off in lieu.

Where a spare-time occupation affects a man's working ability, it will be forbidden. Any job undertaken outside of normal working hours must have the director's written permission and the taking of an additional payment or gifts for carrying out normal duties will be punished.

On the other hand, as a stimulus to increased productivity, boards of directors have the right to grant "encouragement rewards" to any employee who "renders distinguished services or does something calculated to increase production or reduce its cost." An annual bonus can also be paid where the directors feel it is justified.

Promotion limited: Egyptian workers sent outside of the country may receive additional emoluments to meet the extra cost of living, on condition that these extra payments do not exceed those payable to officials of the diplomatic

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AFTER THE REVOLT, THE RECKONING
Former Syrian Army chief Feisal and Commander-in-Chief Amer—who takes the blame?

corps.

Automatic promotion is abolished, so is the sacking of one man to make way for another. In future, says a new regulation, "promotion to a higher post can be effected only if such a higher post is vacant and on a basis of efficiency." Workers will be subject to direction—or "seconding" as the decree terms it—but only for a maximum period of three years.

BREAKDOWN OF A SYSTEM

In the circumstances; it was not surprising that Nasser did not wish—as he said on October 16—to "enter into complicated definitions of socialism. But, in my opinion, the simple and clear meaning of socialism is that the national income should be shared by the citizens, each according to his genuine efforts in producing this national income."

Only solution: One great mistake, he admitted, was failure to provide an adequate popular organisation. The National Union, which was intended as such an organisation, had been infiltrated by forces of reaction which transformed it into a mere front organisation "not motivated by the masses' power and real demands."

Nor had enough been done to "render the huge crowds conscious of their rights and to acquaint them with their potentialities, which are capable of protecting these rights." If the revolution caved in and surrendered to its enemies, then the whole revolutionary course would have to be started again from its beginning.

"Therefore, I see no other course before us other than that of proceeding forward with the revolution and hoisting its flags."

Failure of government: The revolution had to be taken to the people through cells established in every organisation and corner of the country. The government machinery had to be overhauled. It had not been developed so as to "stand the force of the revolutionary upsurge." Indeed, "at times the government machinery was not capable of communicating to the masses the new sensation that it was a mere servant of their interests."

The need was for direction. "The State machinery should be re-organised. It should be shaken from its foundations so as to become the means of a revolutionary movement in the service of the masses, under their control and at their disposal. In this way, the State machinery will no longer remain a means of stagnation and isolation which does not respond to the new factual situation. To achieve this aim, the State machinery must be reorganised. Everyone should be put in his proper place."

But, and this was a theme he returned to time and again, directly or by implication, the people themselves, and especially those classes from which leadership might be expected to spring, had to be convinced of the priorities of social revolution.

Slogans not enough: "I do not conceal

from you that what struck me more in the days of our great battles and at the peak of our big victories was the battle for power, the feeling of selfishness and deviation from the sublime objectives of the masses for the sake of achieving individual and personal ends. It is inevitable that we should now carry out a complete reform operation that will redraft the ideals and morals of our society in a loftier and deeper way."

There was no need for new laws or new measures—what was needed was the social and revolutionary work which would carry out the laws and measures already adopted. He did not want a society in which revolutionary slogans were raised as mere slogans, "but a society which will surge forward with the fevolutionary movement for political and social freedom."

These, then, are the principles of the "third revolution." Nasser has admitted for the first time to the almost complete breakdown of his existing system. He has proclaimed his only recently acquired belief that before you can change a country, you must change the people, and that, to change the people, you must change the system.

Deciding factors: The dominating question is whether the needs of the Egyptian people can wait upon these changes—and whether they want them.

AN END TO "TOLERANCE"

PRESIDENT ORDERS
PROTECTIVE MEASURES

from a correspondent now in Cairo

Cairenes are a bewildered people, and who can blame them? Since the beginning of the year they have been subjected to one decree after another. In mid-summer there was a re-organisation of the government. Then, last month, came the Syrian revolt. Last week we had the Presidential announcement of Egypt's "third revolution," followed by another government reshuffle.

And, this week, there was official confirmation of arrests, re-arrests and the confiscation ("protective custody" is the official description) of the property of 167 people. Most of us knew about these measures on Tuesday of last week, the day after the President's broadcast, but no official confirmation was forthcoming.

The first said publicly about these measures was in a statement by Interior Minister Zakaria Mohieddin on Saturday. Until now, he explained, President Nasser had believed the class struggle



IN SUPPORT OF NASSER
Lebanese Moslems demonstrate—and
the Cabinet falls

could take place within the framework of national unity. The tolerance of the revolution had reached the point where members of the former royal family still received monthly salaries from the State Treasury, which gave them a living standard higher than that of the "common people."

Sentences to be carried out: A number of people sentenced by the courts for having conspired against their homeland had been released so that there might be no suggestion of vengeance by the revolutionary regime (another official explanation said they had been released on health grounds).

But, continued Mohieddin, as a result of experiences in Syria, "it was proved that exploiting capital cannot forget its greed and insistence on enslaving the efforts and blood of the popular masses in the interest of monopolist selfishness."

It had, therefore, become necessary to adopt a "social measure" to safeguard and protect the popular struggle. The sentences originally handed down against the three people previously released and now rearrested, would be carried out. Forty "reactionaries," their agents and supporters had been arrested "to bar them from any foolishness they might commit," and the property of 167 people had been taken into "protective custody" so that they could not use their millions "to hinder the progress of social justice."

"Precautionary" arrests: Committees are to be set up which will examine the cases of those arrested and those whose property has been taken into custody.

"Anyone who seeks to work for himself and for his family within the framework of the national interest and without any inherited class privileges" will be provided with an opportunity to do so. What happens to the rest, no one has said.

There are some familiar names among the list of those arrested. Former Ministers Hamed Zaki and Mohammed Zaki Abdel Moutal are there. So is the ex-Wafdist secretary Fuad Serrag ed-Din and one-time parliamentarian Fakhri Abdel Mour. Those from whom property was seized include Ahmed Aboud, once regarded as "the richest man in Egypt."

Local press claims that the arrests were "precautionary" seem reasonable enough in a country where imprisonment without charge is a normal procedure. More doubtful is the genuineness of the offer to release those who "purify themselves." From the names listed, there seems some justification for the Syrian claim that a number of those arrested included people of Syrian origin.

Biggest crack: But a puzzle remains. Do little more than 200 people constitute the "opportunist element" which the President acknowledged had come near to wrecking the revolutionary system? This seems hardly feasible. It may well have been that the wealthy ones used their money to buy others, to create an opposition. Who are they? There are rumours that a number of army officers have been arrested, so far entirely without confirmation.

But if this should prove correct, it will represent the biggest crack in the facade of Egyptian nationalism. It would go a long way toward explaining the new realisation that has come to Nasser that you do not start a revolution with a machine but with people.

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SYRIA

WHAT KIND OF ECONOMY?

SOME CHANGES IN NASSER'S METHODS

from a special correspondent

Within a week of President Nasser's speech detailing the supposed economic benefits gained by Syria from her union with Egypt, almost every Syrian Minister concerned had released a statement denying Nasser's figures and stressing the damage caused to the Syrian economy by the Egyptians.

The Kuzbary Government appointed a committee, headed by Dr. Izat Tarabulsi, to investigate ways and means of improving Syria's economic situation. One of its conclusions was that last July's decrees nationalising banks and industrial enterprises of certain kinds had exerted a wholly negative influence upon economic

developments.

The committee may have been affected by the views expressed at a four-day conference of the Union of Syrian Chambers of Commerce and Industry, which was held in Damascus between October 9 and 13. In an aide-memoire presented to the Kuzbary Government and to the Syrian Army command at the close of the conference, a demand for the immediate cancellation of the nationalisation decrees was prominently featured.

Possibly to gain support from Leftwing circles, this demand was accompanied by a suggestion that the managements of the companies concerned might

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WHAT HAPPENED TO THE RUSSIAN AID? Kuzbary talks things over with Moscow's man in Damascus

allow their employees a 25 per cent share in the profits.

"Speak the truth" challenge: The aide-memoire continued by stressing that the real object of the nationalisation decrees was to assure Egypt's economic domination over Syria (presumably since the control of nationalised enterprises was normally vested in Egyptians), and that their immediate effect was to create a panic in the Syrian money market, cause a flight from the Syrian pound, encourage dissaving, and completely stem the flow of investment capital from overseas Syrian communities.

The Syrian Minister of the National Economy, meanwhile, issued a communique which indirectly confirmed the assertions of the Chambers of Commerce. In this, he challenged President Nasser "to speak the truth and admit that some S£750 million worth of capital fled the country during the U.A.R. regime because their owners had lost confidence."

This is the background to the Government's decision to cancel the foreign currency restrictions introduced in Syria during February, invest the Syrian central bank with all its former powers, and annul the forcible merger of certain banks pushed through by the U.A.R. authorities.

Careful on agrarian reform: There has been great pressure from Syria's industrialists and traders for the immediate implementation of these steps, which are viewed as the first stage towards a free Syrian currency. It is felt in these circles that unless the Syrian pound becomes more freely convertible there is no hope for a speedy return of any substantial part of the capital that fled the country.

Other Egyptian measures which were

subjected to strong criticism at the conference of the Syrian Chambers of Commerce and Industry included the import taxes introduced during August. These were very heavy by Syrian standards, sometimes reaching 80 per cent. Merchants and industrialists have been complaining that the taxes ate so deeply into their profits as to virtually eliminate all possibilities of financing industrial and agricultural development projects from local private capital. It seems likely that many of these taxes will now be rescinded or reduced.

Complaints from landlords concerning the U.A.R. agrarian reform laws, which they claim were based on Egyptian requirements and made no provision for the specific agricultural problems of Syria, have likewise been coming to a head. In this sphere, however, the Government may step more carefully. While it is likely that some changes will be made, Kuzbary is likely to avoid any farreaching measures adversely affecting the section of the population which benefited from the agrarian reform.

Home to a pittance: On the other hand, there is complete unanimity in Syria concerning the exploitation of the country for the benefit of privileged Egyptians during what is increasingly being termed the "Egyptian occupation". An official statement released by the Ministry of Education in this connection is revealing.

Egyptian teachers, engineers, doctors and other academic personnel "leased to the Syrian Province in the cause of Union" had to be paid by the Syrian Treasury at anything from five times the rate they would have obtained in Egypt. Thus, a secondary school teacher earning



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some £13 per month in Egypt, when sent to "help" the Syrians, had to be paid by the Government of the Northern Region at the rate of £100 per month, plus free lodging if his work was outside the major towns. Apparently, the Syrian authorities had little or no choice about employing such persons.

Other Egyptians in Syria during the U.A.R. period also received special privileges of all kinds. This applied especially to the Egyptian officers stationed there—a matter which caused great bitterness among Syrian officers who soon realised that for financial purposes they were hardly being treated as brothers.

The Syrian military command announced last week that 15,000 Egyptian Army personnel, all of whom had been drawing high salaries from the Syrian budget, have been repatriated to Cairo. Nobody in Syria mourned their departure.



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A FIGHT FOR THE THRONE?

from a special correspondent

The recent appeal by the Imam Ahmed of Yemen that the people should "follow our son Mohammed el-Badr for he has your interests at heart" does not mean that the question of succession in this Arabian kingdom has been settled. Far from it.

It was no more than an indication of the Imam's preference. El-Badr himself will have to settle the question of who shall rule with his principal opponent, Prince el-Hassan, his uncle and the most powerful surviving brother of the Imam (Ahmed himself did away with a number of his brothers who opposed his rule).

Reports that the Imam has actually abdicated all his powers to el-Badr (some reports say that he did this as long ago as May) have not been confirmed, though it would be by no means surprising since the Imam has been severely incapacitated since the attempt on his life in March.

Paved way for communists: Though the question of who will rule the Yemen seems an academic one seen from the distance of Europe, it could have vital significance for the west. Yemen's strategic situation at the entrance to the Red Sea and facing east Africa, its claims on Kuwait and its military and political agitation in Aden coupled with growing Russian and Chinese influence provide it with more than nuisance value, as the British well know.

Now, he is not so sure that Nasser's help would be of much avail. The U.A.R. President, however, continues to woo the Yemen assiduously, despite the ailing Imam's unwillingness to reciprocate the warmth flowing from Cairo.

It was el-Badr who paved the way for Russian and Chinese economic aid and who, through recent bouts of ill-health (the latest of which keeps him under medical attention in Rome), has maintained contact with communist friends in Europe and Asia.

El-Hassan, on the other hand, is the favoured candidate of the Americans. They were able to work on him during his period as Yemen representative at the United Nations and believe that they have succeeded in convincing him that his country's interests lie in friendship with the west. The fact that he has made



AMERICA'S CHOICE FOR IMAM El-Hassan (garlanded) in India

a special study of English and now speaks it fairly well is, in the hot-house atmosphere of Washington, taken as a happy omen.

Recourse to arms: But in the clash that is to come, it is neither east nor west that will decide the choice of Yemen's ruler. The final say will lie with the powerful tribal and provincial chiefs who have, so far, remained untouched by outside influences. What counts in el-Hassan's favour is the religious tradition which favours brothers over sons when it comes to choosing an heir to the throne.

Against him is his reputation for cruelty which was suffered by many of those who were forced to pay tribute to him during his period as an administrator under the Imam's authority. But he is assured of support from the province of Sana'a, the most important when it comes to a final choice.

El-Badr's only way of asserting his inheritance may be by recourse to arms, the way followed by his father and so many other holders of the Imamate before him. It would benefit neither east nor west to take a hand in these internal and possibly bloody preoccupations of the mediaeval kingdom.

Until the Syrian débâcle, el-Badr had hoped that when it came to his final bid he could count on the support of Nasser, Yemen's associate within the moribund federation of United Arab States, established with the U.A.R. three years ago.

IN THE NEWS

A TALE OF TWO CONFERENCES

READERS OF THIS issue will find reports on later pages dealing with two conferences which were held in London last week: one dealt with Jewish education and the second with Soviet Jewry. The two conferences were wholly unrelated. The one was arranged by the Zionist Federation and the other was privately sponsored by Israel Sieff, Richard Crossman and Lord Boothby. The speakers at one gathering at no stage gave any thought to the subject matter at the other. Yet reading through the reports, I sudenly realised how closely these two conferences were related to each other.

IMPORTANT COINCIDENCE

Let me explain: if what Moshe Sharett said at the Zionist Federation conference on education was valid in relation to Anglo-Jewry and American Jewry, and the rest of diaspora Jewry, then was it not also relevant in relation to Soviet Jewry? We must assume that it applies as much to the one as to the other. What then is the logical consequence from this cross-application of the two conferences? It seems to me that this is one of most important coincidences in conference holding that has happened for a long time, for it has focused attention on certain issues that have largely been ignored in these discussions.

ONLY THE BEGINNING

The point that occurs to me immediately-and which clearly needs to be followed up-is that Soviet Jewry evidently has survived, and continues to survive, without any of the special measures which are considered necessary to keep the western, free Jewish communities intact. It has neither the Jewish community nor the educational apparatus which the western Jewries have at their disposal, and yet from all the evidence that was produced at the Sieff seminar there can be no doubt that it continues to have a surprisingly lively existence. Why? It is a question that has often been asked but never really answered. It may well be that a realistic answer to this conundrum might also shed considerable light on the problems that were discussed at the education conference. We are clearly only at the beginning of a major reappraisal of Jewish educational needs.



SOME OF SHARETT'S YOUTHFUL AUDIENCE
No use pretending

WAS SHARETT UNFAIR TO MOSES HESS?

I MUST BREAK a lance for my favourite Zionist philosopher — Moses Hess. Sharett, in the course of last Saturday's scintillating survey of Jewish education, referred to Moses Hess as the man who advocated that the Jews of the diaspora should turn their backs on their alien surroundings and return to a quasi-ghetto life, away from the non-Jewish world around them. And Sharett rightly rejected this solution of the diaspora Jews' problem.

But I cannot find in Hess's writings, either in his Rome and Jerusalem or in his letters, any evidence that he advocated a policy of "back to the ghetto"even if we accept the term in its purely figurative meaning. As I understand him, what he railed against was not living with one's non-Jewish neighbours but pretending that there was no difference between them and the Jew, however enlightened, assimilated or naturalised the Jew may have been. "It is not the old-type, pious Jew who would rather suffer than deny his nationality, that is most despised," Hess wrote ninety-nine years ago, "but the modern Jew who . . . denies his nationality, while the hand of fate presses heavily on his people."

Hess believed that sooner or later the recognised first loyalty of every Jew—inside or outside of Israel—would have to be to the Jewish nation. He was prob-

ably right, though we are still far from a workable solution of this other problem of Zionism. In one way the non-Jews have been more quick in recognising this association. It is particularly noteworthy in Britain where it is becoming increasingly normal for Israel to be referred to in the presence of any Jew of any nationality as "your country". This often creates difficulties for the Jew, but not for the non-Jew. The position is of course quite different in the United States where the Hess concept would be rejected by Jews and non-Jews alike as being heretical, if it were not actually treasonable.

It is, of course, still a largely academic problem, but one which, one of these days, will require closer attention. And I for one am grateful that Sharett should have drawn attention once more to the extraordinary Moses Hess, the rabbi who was the colleague of Karl Marx, and who may have seen further ahead than any of the Zionist visionaries.

"BRITISH JEWRY WEEK"

ISRAELIS I SEE are to celebrate "British Jewry Week" from November 10. This is a stroke of "seven upmanship" over American and South American Jewry who got only a day apiece. The aim of the organisers, led by the World Jewish Congress, is to stimulate Israeli interest in British Jewry and tighten the links between the two. I question the way this is being done. Zangwill, Wesker, Leftwich and Daiches all have their place in the scheme of the things. But they are not, to my mind, the basis upon which to project British Jewry to Israelis through the lectures, conferences and publications which are planned for the seven-day celebrations throughout the country.

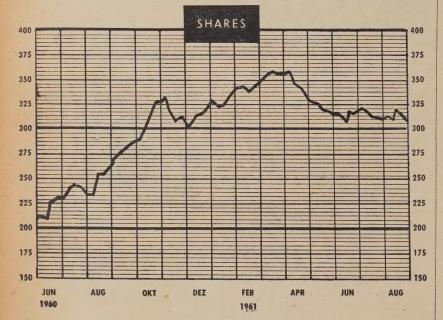
Zangwill's ghetto is a far remove from the north-west passage of today a Wesker's Jews are but an idealised memory of disappearing Jewish types. Israelis would be far more impressed with a travelling exhibition of Marks and Spencer products, or an illustrated catalogue of G.U.S. wares. They are entitled, too, to a glimpse of the United Synagogue in uproar, the Deputies in the doldrums, the A.J.A. in rarefied debate. Perhaps this is what is intended by the projected "sketches" of British Jewry to be presented by Tel Aviv's Little Theatre. At least, I would like to think

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U.N.

SHUKAIRY UNLEASHES HIS VIPERS

PASSIVE ROLE OF U.N. PRESIDENT

from our own correspondent

New York:

The U.N. referee could possibly claim that he is new at the game, or that he saw no foul, but the below-the-belt pounding to which Israel was subjected last week by Saudi Arabia's Ahmed Shukairy made many observers wonder whether referee Mongi Slim (of Tunisia) was not being a bit too lax when he allowed the honourable delegate from Saudi Arabia to indulge in the nastiest bit of in-fighting seen at a session of the U.N. since Mr. Kruschev wielded his shoe.

In the first place, Shukairy was allowed well over half-an-hour for what is termed the right to reply, a circumstance that could easily have been abbreviated by the President's gavel. But even if verbosity were not enough, virulence surely was and, in her reply the following day, Mrs. Meir expressed surprise that Shukairy's "vicious speech, with its racial incitement, its direct personal offence, and its outright falsehoods, was allowed to continue unchecked . . ."

It went unchecked, in fact, for 24 type-written pages in which the head of the Saudi Arabian delegation replied to Mrs. Meir's initial speech in the Assembly during which she had called upon the Arabs to show an example to the world by coming to a regional arms agreement with Israel.

Snickering references: The boorishness displayed by the President of the Assembly on an earlier occasion apparently set an example for Shukairy who snickeringly referred to the "lady from Israel" in a manner that was clearly meant to demean Mrs. Meir before the world forum,

Talking about Arab claims to Palestine he said: "When figures and the lady stand side by side, we know where our choice lies... the annual income of the properties of the refugees who survive on international charity, amounts to £47,500,000 sterling. The whole of this wealth has been seized, usurped and robbed by Israel.

"All this Arab wealth has been financing Israel for the last 14 years. The refugees survive on international charity, and



SAUDI ARABIA'S SHUKAIRY Burned by his own acid

Israel survives on refugee property. Indeed Israel is dependent on refugee wealth. Even the remuneration of the lady who resists the right of the refugees is financed by the revenues of Arab pro-

perty . . ."

"Israel and Eichmann together": Shukairy recited a list of alleged atrocities against Palestian Arabs, charging that "the Nazi regime . . ." which . . . "disappeared in Germany, only to reappear in the emergence of Israel in the Middle East . . . Israel is another Eichmann in a State . . . Israel and Eichmann should stand in one dock, for one crime and for one verdict . . . Eichmann has sought the solution of the Jews by decimation, and Israel is seeking the solution of the Arab refugee problem by deprivation and starvation . ."

Shukairy momentarily put down his bottle of acid and came up with a proposal—"the establishment of a United Nations Commission to investigate the conditions of the Arab minority in Israel and to report to the Assembly . ."

The Saudi Arabian rejected Israel's plea for negotiations, for disarmament and Israel's contention that she had in fact received Jewish refugees from the Arab lands and done a lot more for them than had the Arab states for the Arab refugees. Shukairy put the Arab refugee figure at 1,200,000 and claimed that "the Jews who went to Israel from the Arab countries number 200,000."

Reminder of the past: Shukairy said they had not been refugees—"They had been citizens of our lands with full rights

and without discrimination. They were victims of Israeli agitation. We offer to repatriate them to their original countries should Israel grant them their liberty..."

Mrs. Meir, after a scarcely disguised scolding of the U.N. President for his failure to halt the vicious outburst by the Saudi Arabian, noted that Shukairy "was a member of the Arab Higher Committee and a close associate of that Committee's leader—the notorious ex-Mufti of Jerusalem, who spent the war years in Germany and collaborated with the Nazi leaders in connection with their extermination programme of the Jews".

Record on slavery: After quoting chapter and verse to round out the picture of the Mufti's war years, Mrs. Meir recited the oft-publicised facts of the Arab onslaught against the new-born state, emphasising that "those who unleashed the war of May, 1948, those who tried through military action to undo the United Nations resolution, and those who called upon the Arab population to leave their homes—they and they alone are responsible for the creation of the Arab refugee problem, and amongst them the representative of Saudi Arabia occupies a conspicuous place."

Mrs. Meir rejected all allegations that the Arab population in Israel is being persecuted, discriminated against or dealt with as second-class citizens "or that land is being taken from them ... the truth is that since the establishment of Israel the Arab population has enjoyed an unprecedented progress in social, economic and cultural fields."

She then dealt with Shukairy's suggestion for a commission to investigate Arab conditions in Israel. She believed that "a rather more urgent investigation would be appropriate in regard to the question of slavery in Saudi Arabia."

Even if it annoys: Then Mrs. Meir dealt with another Shukairy repetition of a story that Dag Hammarskjold had survived an attempt on his life in Jerusalem. Retorted Mrs. Meir: "I should like to state that the story which the representative from Saudi Arabia quoted in connection with an alleged attempt to assassinate Mr. Dag Hammarskjold during a visit to Jerusalem is as baseless and unfounded as all his other allegations. I am happy here to state that United Nations spokesmen, both here at headquarters and in Jerusalem, have officially stated that nobody at headquarters had any knowledge of such an incident."

Mrs. Meir wound up her comments by reiterating that—despite all the Shukairy venom—Israel would continue to call for peace with her neighbours, even if this "causes annoyance to certain Arab leaders".

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EDUCATION CONFERENCE

AN ALTERNATIVE TO JEWISH CULTURAL SURVIVAL?

SHARETT EXAMINES THE "SOLUTIONS"

from the Jewish Affairs reporter

Unless there was now a conscious and collective effort to re-inculcate Jewish consciousness in the communities of the west, and unless that effort were effective and successful, Judaism was doomed.

This was the warning transmitted by Moshe Sharett, Chairman of the Jewish Agency Executive, when he addressed the opening session of the Zionist Federation Education Conference at the Beaver Hall in London on Saturday night.

Even that tremendous lever for the revival of Jewish consciousness which was represented today by Israel could not be expected to operate automatically. The message of Israel had to be actively transmitted. It had to be brought home to the multitude of Jewry in the world. The inspiration which Israel was potentially capable of providing had to be canalised in organisational terms.

Unrealistic dictum: Addressing an audience of some 500 people, almost equally divided between the over 50's and the under 25's, with few representatives of the "in-betweens," Sharett said that, theoretically, there were three perfectly clearcut and simple solutions to the problem of perpetuating Jewishness.

There was the solution of the return to the ghetto, a solution which, he said, was advocated by Moses Hess for German Jewry one hundred years ago. "He said that if it was true that Jewish emancipation and the preservation of Jewish consciousness were mutually contradictory, we should turn our backs upon the equality of right, we should renounce equality of right and we should concentrate on the preservation of Jewishness."

But, today, that dictum was unrealistic. It was also undesirable for the communities of the diaspora. Israel could not possibly expect them for their self-preservation to seal themselves off from the influence of world culture or the national cultures of the countries in which they dwelt as full-fledged citizens.

What kind of Jews? There was a second solution—return to Israel. But, said Sharett, presuming there were 10 million Jews outside of Israel today and they were taken to Israel at the rate of

100,000 per year, the process would take 100 years. Who could guarantee that, in the meantime, their number would not have grown to twice 10 million and that there would not be a residue of 10 million Jews more.

But, even if the process could be speeded up, it would still take generations. And the question remained, what would be the fate of Jews during those generations? What kind of Jews would they be? Would there be generated in them that spirit which would eventually lead them also to settle in Israel?

This solution was no solution to the problem as it faced the present generation.

Sterility: The third solution advocated was to cut the people in two. A clearcut section in Israel—a Jewish nation—would grow and prosper. The rest of Jewry would go under, not necessarily physically, but would cease to exist as Jews.

But did anyone want this solution? What kind of human beings would those Jews be? What kind of citizens of their respective countries would they be after they had undergone that process of self-dehydration, of self-draining of any spiritual value that was really theirs? To masses of Jews it would mean complete sterility and emotional misery.

Would it not be infinitely more conductive to dignity, to peace of mind, to an inner balance and to a chance of reactivity if western Jewish communities were to embark upon a conscious and concerted effort of self-assertion, of the assertion of their own cultural personality, of their distinctive cultural identity?

More than a threat: Ostensibly, declared Sharett, freedom and equality were a threat to Jewishness. If you were free, then you were free to be sold. If you were equal to the rest, you became a sharer and a partner in the general culture.

But freedom and equality were not only a threat—they could be turned into a mighty instrument of the assertion of national individuality, of national culture, just because there was freedom and just because there was equality. Total-



MOSHE SHARETT
A song to be sung together

itarianism was always intolerant of any loyalty except loyalty to the state. Democracy allowed freedom of self-expression, and if there was freedom of self-expressions, there was a multiplicity of self-expressions. They could not be forced into one and the same strait-jacket.

He stressed, however, that he was not meaning that each Jew should be left to fend for himself. He had the right to self-determination and the single-handed expression of his Jewishness. But, the problem was inherently a collective one. It was a product of Jewish history and, by its very nature, a problem facing the Jewish collectivity. Its solution, therefore, could only be effectively applied if it was undertaken collectively.

Empty shells: Approaching this argument from the practical viewpoint, Sharett instanced Hebrew education. Suppose it were agreed that Hebrew was a tremendous cultural asset. How was it to be acquired? By breeding a whole host of private teachers and by inducing every Jew to take private tuition?

"Surely, that is a collective effort and it has to start at the beginning, with children. So it has to start with the school. So the idea of a Jewish day school is the most natural result of that way of thinking." But, lo and behold, the day school was not just an idea, not just an abstract invention which had occurred to someone. It existed right across the globe.

But not all Jewish schools filled the need. There were Jewish day schools in this country which he had visited and which were, for the time being, empty shells. "But they are shells; the shell can be filled with content. There is a framework, something into which you can put precious liquid. This has to be continued and developed."

Opponents on the spot: What problem of Jewish education would be solved by the elimination of the Jewish day school? "Will your private teacher sing songs with the child whom he teaches? Would the child enjoy the process? Can songs be sung by children separately? Does it not call for children being together? Can a game be played in Hebrew singly? Can children dance singly the Israeli dances? Can this be achieved without an atmosphere, without a certain regime and observance of tradition, without the feeling pervading the

Jews, 'Here we are Jews together'?"

All these things could be harmonised with geography, history, social science and arithmetic ("With regard to arithmetic in particular, I would be most exacting"). They could all be harmonised unless one said: "No. We must be submerged, we must be sold. We dare not do anything on our own." If that was the idea, then one gave up one's Jewishness.

It was not those who advocated the Jewish day school who were on the spot, declared Sharett. "It is those who oppose the Jewish day school idea who are on the spot. How are they to be challenged? How would they solve the problem? What alternative solution can they devise? These are the questions that must be asked. It is on them that the burden of proof lies, and not on the advocates of the Jewish day school.

"Advocacy of the Jewish day school is perfectly logical and self-understood. It is the opposition to it that has to be rationalised, if it can be, which is to be very seriously doubted."

The chair at the opening session was taken by Jacob Halevy and Mr. Sharett was welcomed by Israel Ambassador Arthur Lourie and Zionist Federation Honorary President Sir Barnett Janner.

DAY SCHOOL SESSION

A QUESTION OF IDENTITY

In contrast with Saturday's opening session, Sunday's deliberative sessions drew a more limited and specially interested audience in which the youth organisations were none too prominent.

The highlight of the day was the symposium which marked the opening of the Day School Session. Dr. Nathan Morris, the veteran educationalist, who noted

that the modern Jewish day school was born in Liverpool sixty years ago, observed that Jews in the western world had reached a period of full cultural integration. Their task now was to retain their separate identity within that integration.

The state of Jewish education at the

present time—where the synagogue class provided Jewish teaching for a majority of children—gave rise to serious doubt whether many Jewish children of school age would ever learn sufficient Hebrew to take part in a synagogue service. In the foreseeable future, such synagogue classes would remain the majority school



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KOPUL ROSEN No spectacular promises

and the modern Jewish day school the minority school.

Challenge to existence: According to Dr. Morris, the two outstanding fundamentals in a Jewish theory of education were that the child had a personality of its own and that childhood was not a preparation for a later stage in life, but was a stage of life in its own right. Only within a Jewish day school was there an opportunity of fully realising these ideas.

Rabbi Dr. Kopul Rosen, Principal of Carmel College, opened his remarks with the observation that, in all creative Jewish endeavour, they had to be resigned to the criticism of those people who were resigned to their Jewishnessbut were not prepared to do anything to perpetuate it. For such people to favour Jewish schools would be to deny their whole philosophy.

Dr. Rosen refused to take up once again the question of whether Jewish schools represented a measure of segregation, but, in outlining the role of the Jewish secondary school, he pointed out that Jewish children were faced with a much more crucial problem than their Christian neighbours. The Jewish child in the diaspora was faced with a challenge to his very existence. He was confronted by the questions: Why be a Jew at all, and. Why be a Jew here?

No guarantee of success: The Jewish secondary school had to provide them with a philosophy of life at a time when they were most in need of it and best able to absorb it. Their aim was to produce a learned, enlightened and observant Jew-learned in the sense of having knowledge, enlightened in that they had insight into their knowledge and observant in that they had a sense of obligation, discipline and duty.

But, he warned, the educationalist could teach, preach and instruct, but he could not give an absolute guarantee of success. It was no use asking spectacular results in Anglo-Jewry. Education was a long-term process.

Jacob Halevy, Principal of Whittinghame College, stressed the part that Hebrew and Israel must play in the life of the child if it was to be able to withstand the forces of assimilation. He defended the manner in which events of Jewish history were linked with happenings in modern Israel, pointing out that this was not teaching politics but facts.

New conflicts, new questions: At the same time, he stressed that Israel would have no influence on the diaspora if it remained just a political entity. Over and above its everyday problems had to loom the realisation that world Jewry looked to it as a spiritual centre.

Opening the debate on day schools, Beatrice J. Barwell said it was perfectly certain that for every child who benefited from the part-time system of Jewish education provided by synagogue and other classes, at least six children were bored and defeated by it. She urged that the part-time system should adopt the techniques and otherwise borrow from the experience of the day schools.

I. Nathani said it was now time to give thought to the next move in Jewish education. Primary schools were not enough. It was after the primary school stage that Jewish children started to face new conflicts and ask new questions. They should be thinking ahead to secondary schools or at least to the enrolment of children from Jewish primary schools in the Jewish youth movements.

Not bread alone: Dr. S. A. Miller, like many other speakers during the



NATHAN MORRIS Two basic premises

day, rejected the substitution of the word "Jewish" for "Zionist" in describing the Federation's day schools, arguing that Zionist was no longer simply a political connotation.

ADULT EDUCATION

FINDING THE RIGHT **APPROACH**

The first session of the day was devoted to adult education, the first time in sixty years, as Dr. S. Levenberg noted, that this topic had been given a special place of its own on a conference agenda. It was, he said, distressing, disquieting and depressing that Anglo-Jewry and the Zionist movement paid so little attention to adult education.

Many in the Anglo-Jewish community thought they could live on bread alone and felt that the fuss about adult education had no real relevance to everyday life. There was need for a revolution in the whole attitude of the community. The Jewish tradition was built on the theme of adult education.

There were, he estimated, some 40,000 British Jews in the 15-20 age category. Only a small part of them were members of Jewish organisations. What had happened to the rest, what was to be their spiritual fate?

"Key to education": There could be no general approach to a group which included idealists, Beatniks, conformists and the indifferent. A way had to be found of interpreting Zionism to them in modern terms.

An approach might be made to Jewish

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school-leavers and young Jewish parents ("the key to the education of the Jewish child") through the publication of recommended books, discussion of Jewish books in Zionist societies, the establishment of a Jewish book club, the stimulation of travel to Israel, summer schools, university extension courses and the creation of chairs of Jewish studies at every university.

The essential thing was to restore to Jewish learning its proper place in the community. The respect accorded a man today depended upon the amount of money he possessed or the honour paid to him by the non-Jewish community. This had to be changed so that due respect was accorded to the scholar, the writer, the rabbi. Unless and until the general atmosphere was changed, all discussion about adult education might remain so much ink on paper.

A Jewish alternative: Levi Gertner, Director of the Zionist Federation Education Department, remarked that while adults resented education they might want information, whereas while children resented education they had no alternative. The difficulty in adult education was finding teachers and lecturers who, while they imparted knowledge, could also entertain.

Jews, he argued, could not fully enter

into the general culture of the country because of its Christian orientation. A Jewish alternative had to be provided. The main problem was to create an awareness in adults of their lack of Jewish knowledge, to make them realise what Jewish culture is and what they are missing.

But he cautioned against writing down much that had been achieved in the field of adult Jewish education. The Hebrew seminar had now become a widespread movement for which there was a great demand. This he put down to the fact that the lecturers were people able to deliver their addresses on a high academic level.

Young mothers: Courses in the Hebrew language were also in demand. Some were so well attended that duplicate classes had to be arranged to accommodate all those wishing to attend. With the limited means available, he stated, the Zionist Federation was doing its level best. The task now was to maintain what had already been achieved and to widen the framework.

Participating in the debate which followed, Mrs. E. Frankel referred to the special problem of the Jewish woman who had no tradition of learning and study. A main task of the Federation of Women Zionists had been and still

was to create the climate and atmosphere necessary for learning. They had not yet found the secret of getting through to young mothers.

Mrs. Frankel formally proposed a suggestion that had been made by Dr. S. Levenberg—the establishment of a Jewish Council for Education, which would pool resources, ideas and funds in an organised manner.

Militancy wanted: Mrs. Stiftel-Lipmann regretted that not one member of the Jewish clergy was present. The mainstream of adult education, she maintained, was in the hands of the synagogues and their rabbis. Even the best Zionist society could attract no more than a dozen members on a week night. The need was for militancy in the approach to adult education.

Bertha Gudansky urged a much wider approach in a concrete form to those great masses of the community who were not attracted by seminars and lectures and who were frightened off by eminent speakers.

The conference, however, adopted no practical proposals. It was stressed that this was a purely deliberative assembly to air general questions concerning Jewish education. Further action would be decided upon in the light of what emerged from the discussion.



SOVIET UNION

ANTI-SEMITISM "OUT IN THE OPEN"

LONDON SYMPOSIUM DISCUSSES THE PROBLEMS

Grave concern for the rights, security and perhaps survival of three million Soviet Jews was the mainspring of a symposium of distinguished scholars and writers, which took place in London on Sunday. The recent public debate in the Soviet press, following the denunciation of Evgeny Evtushenko's "Babi Yar" poem condemning anti-Semitism, gave a sense of urgency to the discussion.

Among those taking part in the symposium were novelists Emanuel Litvinoff, Wolf Mankowitz, Muriel Spark, Manes Sperber, Peter Vansittart, and Tosco Fyvel; Soviet affairs experts Max Hayward, Lionel Kochan, Jacob Miller, Alec Nove and S. V. Utechkin; Sir Leslie Plummer, M.P., Marcus Lipton, M.P., Israel M. Sieff, Stella Alexander and Rev. W. W. Simpson.

The evidence: The statement issued at the end of the day's discussions claimed there was ample evidence from official Soviet sources that:

- ¶ Jews are deprived of the cultural facilities available to all Soviet nationalities;
- ¶ anti-Jewish articles of a crude character frequently appear in the Soviet press;
- ¶ religious Jews are hindered and harassed in the practice of their religion, as compared with other faiths.

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¶ many Jews, tragically separated from their next-of-kin by the last war are still unable to obtain reunion.

These acts of discrimination, the statement concluded, were opposed to the principles of the Soviet constitution, and the symposium members believed that many Soviet citizens were genuinely concerned that these acts of discrimination existed, and expressed the hope that the Soviet authorities would not remain insensitive to the voice of public opinion.

"Loathsome bugs": The proviso that "the discussion be based only on carefully documented evidence, and not become part of the anti-communist crusade" contained in a letter to the symposium from R. H. S. Crossman, M.P., who was unable to attend, were adhered to and reiterated by those present.

A letter written by a group of Jewish writers a few weeks ago to the Soviet Union of Writers, factually pointing out the disturbing and surprising incidence of anti-Jewish propaganda in the Soviet press, had so far remained unanswered, Wolf Mankowitz told the symposium.

And because there were still so many people in Britain, including many Jews, who were too appalled to believe in these facts, he quoted excerpts from Soviet newspapers on the "foul activities of synagogue leaders," sometimes described as "loathsome bugs."

Speaking about the "sunset of Russian Jewry" and the disappearance of its traditional centres, Manes Sperber compared the tragedy of Russian Jews with that of the Maranos. Although they had accepted communist "conversion," their hope and will to assimilate had been destroyed and they had been "thrown back to their people."

"Our own people": A group of French socialists who had recently visited the Soviet Union had told Sperber that Kruschev seemed to be obsessed with the Jewish question and kept returning to the subject. The Jews, he had said, had until recently held most of the positions of responsibility. "But now we have our own people." Kruschev explained, "and Russians must now take over these positions which rightly belong to them."

Max Hayward, the translator of Pasternak and Evtuchenko, considered that the situation in the Soviet Union had changed out of all recognition recently, and the Evtuchenko debate centring on Babi Yar had brought "fresh air" into the discussion.

Evtuchenko and the new generation of young writers had chosen a poem denouncing anti-Semitism as the central





'BONN-GURION'' READS A UKRAINE
NEWSPAPER CAPTION
Kruschev seemed obsessed

theme of the recent polemic for its symbolic quality and relevance to the wider fight for more creative and political freedom.

The "philo-Semites": At the same time, hidden anti-Semitic currents had also come out into the open and Hayward looked upon Alexei Markov's answer to Evtuchenko as "one of the most anti-Semitic documents I have seen." The Jews' most important allies were the young Russian intellectuals, Hayward felt, who tried to make up for some of their contemporaries' attitude by being deliberately pro-Semitic.

Sir Leslie Plummer, M.P., who had recently visited the Soviet Union, said Soviet officials were most sensitive to any questions about Jews. He had, in fact, received Soviet assurances that the new Yiddish bi-monthly Soviet Homeland, which first appeared last month, would shortly become a monthly and that its newsprint allocation would be increased.

Outside the cold war: Emanuel Litvinoff, who was in the chair, and who had earlier presented a comprehensive report on Soviet Jewry, wound up the debate by emphasising once more that the subject under discussion would be overburdened if it were made an issue of the cold war.

"Only an attitude of great responsibility, based on factual evidence would help our purpose of securing for Soviet Jews equal rights to other Soviet minorities, in terms of the freedoms of worship, association, expression and communication with their co-religionists abroad, as well as the cessation of anti-Jewish articles in the Soviet press," he concluded.

BOOKS

ABOUT JEWS: AS OTHERS SEE THEM

THE JEWS, by F. W. Foerster; 157 pp., index; (Hollis & Carter) 16s.

The Jewish Faith, by Paul Démann; 110 pp., no index; (Burns & Oates) 8s. 6d.

The first of these two books is by the best-known of German liberal Protestants; the second is by a French Catholic priest, who was born a Jew, and it is published with the "Imprimatur" of the Vatican.

Professor Foerster's is one of the most important books written about the Jews since the end of the War. It is addressed, in different terms, alike to the Christian and the Jew. It is an attempt to make the Christian understand "the mystery" of the Jews by means of his own Christian concepts. And it is an appeal to the Jews not to abandon the special characteristic which has been the essence both of the Jewish tragedy and the Jewish survival. Although there is no formal division of this kind in the book, the development of Foerster's analysis divides itself along these lines.

The argument directed at his fellow Christians is pressed with intense and passionate conviction. He takes them on a sharply impressionist tour of Christian conduct towards the Jews from the seventh century, when the Church began to intervene against the Jews, to the Nazi persecution. His account of the Spanish and Portuguese inquisitions is particularly instructive. But more important than this is his conclusion. He maintains that the total inability of Jews to even begin to understand the Christian conception of Jesus is due mainly to an important error in the Christian argument-an entirely wrong emphasis which has led to the "great misunderstanding" between Christians and Jews about the nature of the deification of Jesus, to which the Jews took objection.

I must admit, however, that while I can follow Foerster's argument, it has so high a quota of irrationality in it, that it does not quite convince this sceptical Jew, although Foerster succeeds in presenting the Christian argument in a strikingly different manner.

For me, admittedly, it was that part addressed to the Jewish reader that was at once stimulating and provocat-

ively challenging. Foerster believes-like Ben-Gurion-that Israel has a mission, and that, therefore, the leadership of Israel must be religious (in its broadest, not in its party, sense) and not political. "Peoples that have a spiritual mission invariably suffer political shipwreck," Foerster claims. In this context he also makes some shrewd observations about Jewish reactions to political situations-"they immediately develop an overheated temperature, so that the whole Jewish nation becomes, as it were, red hot." This is a danger which the Jews can overcome, Foerster believes, only by adhering to their traditional values. That is the burden of his principal argument.

But more important than his debatable central thesis, is Foerster's impressive assembly of evidence and argument. Whether he accepts it, refutes it or rejects it, the reader, be he Jew or Christian, who follows it through will be emotionally and intellectually rewarded. There are not many books on this subject that have packed so much deep and original thinking into so brief and immensely readable a book.

By comparison, Father Démann's guide to "The Jewish Faith," must of necessity appear somewhat pedestrian—though only by comparison. For its purpose this is a very good book. It sets out to explain Judaism to the Catholic reader, and covers the whole field, ranging over history, doctrine and worship. To compress without distorting and to give a balanced, readable and eminently fair account of Judaism in under 120 pages must be reckoned a very substantial achievement.

Despite the fact that I could not resist

the feeling that Father Démann was leaning over backwards in his efforts to be fair to the faith to which he was born and which he abandoned in his youth, he does show what can be done in a small compass by someone who knows his subject and can write. Just the same, Démann's book is no substitute for the intellectual passion which burns so remarkably in Professor Foerster's epistle to the Christians and the Jews.

David Narbonne

CAN WE AFFORD THE TALMUD?

TRACTATE BERAKOTH—Volume 1 of the Hebrew-English Edition of the Babylonian Talmud; translated by Maurice Simon, edited by Rabbi Dr. I. Epstein, Foreword by Dr. J. H. Hertz; (Soncino Press) 60s.

Possession of this remarkable new edition of the Talmud is certain to become a status symbol for every intelligent Jew's home. It is beautifully printed (in Holland) in the traditional manner and pagination, and yet far more compact than the usual sets of the Talmud. As a publishing achievement it must be the outstanding event of the year.

It will no doubt be of help to teachers and students of the Talmud, but it may well come as something of a shock to the uninitiated. For, as the late Chief Rabbi warns the reader in his introduction, the Talmud is like an ocean which should not be navigated without an experienced master. And there is the rub.

The question must be asked-now



more forcefully than ever—which Maimonides asked in his day and Ahad Ha'am repeated on the seventh centenary of Maimonides's death. Writing his memorable essay on the "Supremacy of Reason," Ahad Ha'am maintained that:

"Even the practical duties of morality and religion could not easily be learnt by the ordinary Jew from his religious books, because in order to deduce practice from theory it was necessary to navigate the Great Ocean of the Talmud, and so spend a lifetime on the disputations of the Rabbis—obviously a task for the chosen few, not for the masses. There was clearly something wrong. The whole purpose of religion was to improve society at large, to speak to the masses in a language they could understand."

That was written in 1904 about conditions in the year 1204, during the most flourishing period of Jewish learning in the diaspora. No one would, however, consider the diaspora condition of 1961 as in any way comparable to Maimonides's heyday. We may therefore well ask: What will be the effect of the accessibility of this new edition of the Talmud on those new readers-the majority-who have never known it? Are the Jewish educational authoritiesespecially those concerned with adult education—prepared to face this new situation? For, if they do not, the dissemination of the Talmud in this form may start a new chain of misunderstanding. The publishers have done their duty better than anyone had dared hope. But what of the Jewish educational authorities? Is this to be caviare for the Rabbis (I know that they are not supposed to eat it), or a new beginning for Jewish adult education? What is certain is that the customary manner of teaching the Talmud has become quite inadequate and of questionable educational value in our time. Is there no twentieth century Maimonides who would boldly proclaim this heretical but necessary fact?

E.S.

BOOKS IN BRIEF

WORLD EVENTS, The Annual Register of the Year 1960, edited by Sir Ivison Macadam assisted by Margaret Cleeve; 600 pp., maps, index; (Penguin Books) 10s.

This compendium of world facts and foibles during the year 1960 has more to boast of than its lineage (which springs from Edmund Burke's Annual Register first published in 1758). It is an invaluable brief for politician, journalist and interested layman on every facet of man's activity during last year, written by experts and presented in a format which truly puts "the world in your hands." One of the amazing facts of 1961 is that this invaluable book costs only 10s.

A PRISONER IN REGENT'S PARK, by D. A. Ponsonby; 206 pp.; (Chapman & Hall) 21s.

Something special for the collector of royal romances—the curious story of Leopold I of Belgium and German actress Caroline Bauer whom he installed in the respectable wastes of 19th century Regent's Park. The book, like Caroline, is well turned out, but its charms are somewhat overpriced at 21s.

FRIENDS OF THE HEBREW UNIVERSITY OF JERUSALEM

ANNUAL GENERAL MEETING

THURSDAY 2nd NOVEMBER, 1961 at 5.30 p.m.

THE ASSEMBLY HALL

University of London Institute of Education, Malet Street, W.C.1.

followed by:

THE FIFTH HERBERT SAMUEL LECTURE "JEWISH AND OTHER NATIONALISM" by: PROFESSOR HUGH TREVOR-ROPER

Chairman: THE RT. HON. VISCOUNT SAMUEL, O.M.

Admission Free.

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LETTERS

HEADACHE FOR ASPRO?

Sir,—How far has the Arab boycott penetrated into England? My son will shortly be returning to Israel, and I have been getting some things for his use, which he is entitled to take out with him. Most dealers and manufacturers have been helpful, but two or three have told me that they cannot export their goods to Israel.

A recent letter from the firm of Nicholas Overseas Ltd. confirms this. I have been sending my father's housekeeper in Israel occasional packets of "Monastery Herbs," a mixture of senna and other herbs which she swears by. She has recommended them to her friends, I have sent them occasional packets as well. The bother of packing and postage induced me to ask the manufacturers to put these herbs on sale in Israel. It turned out that this firm had been taken over by Nicholas Overseas Ltd.,* who refused to supply Israel, despite my offer to put them in touch with a firm of wholesale druggists doing business with that country.

This is not a calamity. Israel will survive, and I shall continue to send a few packets of "Monastery Herbs" out there, but this kind of thing is so un-English, that I feel it should be ventilated.

Isidore Wartski

Derwen Deg, Bangor, N. Wales.

* A member of the Aspro-Nicholas group.

THE JANNER FOREST

Sir,—Numerous Jewish and non-Jewish friends of Sir Barnett Janner were delighted to hear that, during this year, the year when Her Majesty the Queen conferred upon him the dignity of a Knighthood, a forest is going to be planted in his name in Israel, the land for which he has worked and toiled so zealously.

Jews in this country, and I venture to suggest, all over the world, felt that the honour was also bestowed upon Anglo-Jewry, and were grateful for it.

Sir Barnett's contribution to matters Jewish is on a global scale. There are very few Jews in the world who have given so much of their time to the varied aspects of Jewish life with so much devotion and courage as he has done.

We are most anxious that as many people as possible should be identified with this forest. Many have already sent their donations towards the minimum requisite of 10,000 trees, but a sum of money is still needed to complete this project. The list of contributors will be closed within the next few weeks, and donations may be sent to me at this address.

Jacob Halevy

77 Great Russell Street, W.C.1

ISRAELI ENTERPRISE

A lewish Observer Panorama

CAR INDUSTRY GOES INTO TOP GEAR SABRA MAKES A HIT ON WORLD MARKETS

from our own correspondent

Tel Aviv:

It was not until 1940, when the Jewish Agency encouraged local manufacturers to begin making spare parts to offset wartime shortages, that this country had even the beginnings of a car industry. Once started, however, it grew rapidly, and today is worth some I£25 million (say £5

In the last three years alone progress has been rapid. The 100 or so undertakings employing 4,000 people which existed in 1958 have today grown to 120 employing 5,000 people. Most—over 90 per cent-of these enterprises are engaged in parts manufacture, though there are two vehicle assembly plants (and another projected), two tyre factories, and several plants overhauling obsolete parts.

The country's main assembly plant is Kaiser-Ilin Industries, established in 1951 as Kaiser-Frazer Industries (Israel). By 1959 it had assembled some 33,000 cars, 6,000 of which it exported. At the beginning of its operations Kaiser-Ilin assembled Kaiser-Fraser cars, but later expanded to include Willys vehiclesjeeps, station wagons, delivery vans, etc.

Three years of Dauphines: In 1955 the company entered into an agreement with the Renault company of France to assemble the Dauphine and another small model, but this lasted only three years. At the end of this time, Renault abrogated the agreement, paying Kaiser-Ilin £285,700 in compensation.

Last year, America's Studebaker Corporation granted Kaiser-Ilin a contract for assembling the Lark compact car and various lorries. So far, 700 Larks and 300 lorries have been turnd out.

Work is now proceeding on a "popular" car, a compact six-seater, originally designed to sell on the local market for I£3,000. Further study of the project has revealed, however, that the price will have to be somewhat higher.

Japanese engine: Originally, this car was to be made of welded plates, in order to avoid the necessity of investing in expensive dies and other equipment, but another way of getting round the difficulty has now been found, and the welded plate idea has been dropped. The car will probably have a Japanese engine.

Autocars Ltd. of Haifa is the second

assembly plant in the country and was established in 1958. This Haifa firm produced 625 cars in 1959 and 1960, and expects to exceed this figure in 1961. There is a long waiting list for its vehicles -a delivery van, a station wagon and a pick-up.

Fibreglass bodies: The vehicle bodies are made entirely of fibreglass. Power is supplied by a 10 h.p. engine manufactured and sold to the company by Ford of England, Tyres, radiators and electrical equipment are locally produced.

The company also markets a sports car made to a design by Colin Thomson of England, Called the Susita in Israel and the Sabra abroad, this sports model had a great success at the recent New York trade fair. It is to be made in England under licence by the Reliant Car Company, and will be called the "Sabre." A model on display at the Motor Show in London roused great enthusiasm in the motoring press and among the general public.

Israel's third assembly plant will be sited at Ashdod, where initial work has begun on the site. It will be set up by Leyland Motors under an agreement with

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FORTHCOMING EVENTS

Saturday, October 28
EAST LONDON "ZION" ASSOCIATION, 262 Commercial Road, E.1. M'lave Malkeh. Speaker: Rabbi J. H. Cymerman. Chazan: Rev. A. Freedman.

7.30 p.m.

Tuesday, October 31

THEODOR HERZL SOCIETY. 57 Eton Avenue, N.W.3, Zion House lecture. Rabbi Louis Jacobs, "Ezra and Nehemia". 8.15 p.m.

Thursday, November 2nd

MAPAM DISCUSSION GROUP—"Labour Party Conference", introduced by Anthony Greenwood, M.P. 37 Broadhurst Gardens, N.W.6—8.0 p.m. All welcome.



ALLENBY ROAD, TEL AVIV A clearway for Leyland's lorries

the Ministry of Commerce and Industry. The I£1.5 million (£300,000) plant will assemble 5-600 buses and heavy diesel lorries a vear.

Monopoly for Leyland: The agreement stipulates that, during the next five years, 50 per cent of all vehicles will have to be manufactured in Israel, which gives Leyland a five-year monopoly of the local heavy lorry market, since imports will be restricted during the five-year period.

It will be interesting to observe whether the Leyland plant will succeed where the other two have so far failedin bringing down local production costs, which have been on the high side compared with those abroad.

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BROADCASTS FROM ISRAEL Wavelength 33,3 metres

Fri. 27th October: 9.15 The News. 9.25 Our Correspondent Reports. 9.30 Sabbath Programme. 9.44 News Headlines.

Correspondent Reports, 9,30 Sabbath Programme, 9,44 News Headlines, Sat, 28th October: 9,15 The News, 9,25 Editorial Opinion, 9,35 Melaveh: including a talk on the Jewish Calendar, by Zvi Singer. 9,44 News Headlines, Sun. 29th October: 8,15 The News, 8,25 Heritage: The Jews of Salonica. 8,40 Music. 8,44 News Headlines.

Mon. 30th October: 8,15 The News, 8,25 "In the Jewish World"—A Fortnightly Review, 8,35 Music. 8,44 News Headlines, Tues, 31st October: 8,15 The News, 8,25 Commentary, 8,30 Newsreel, 8,40 Music. 8,44 News Headlines, Wed. 1st November: 8,15 The News, 8,25 Enridge Across the Sea, 8,44 News Headlines, Thurs, 2nd November: 8,15 The News, 8,25 Leonard Stein speaks on the Balfour Declaration, 8,35 500 Words: Hebrew Lessons for Beginners, by Mordechai Kamrat. 8,44 News Headlines,

Prepared by JPA/INF Public Relations Department, 4 St. George Street, Hanover Square, W.1. Hyde Park 2286/7

HOLLAND PARK IN CAMPAIGN

The Holland Park Synagogue Congregation chose an "all-Sephardi" platform for their reception and film show last week at which their annual J.P.A. effort was launched. John M. Cohen presided during the speech-making part of the programme, which featured the Haham and Denzil Sebag-Montefiore.

Dr. Gaon's last visit to Israel had been at the time of the Zionist Congress in December. It struck him that the deliberations conducted by Dr. Nahum Goldmann had an overtone of urgency which probably had not been there when Herzl convened the first Congress in 1897. The dream had certainly been turned into a reality. But this reality carried with it problems which placed Israel's entire future in the balance. For the country was weak and it needed the strength of world Jewry to assist it.

The establishment of the World Sephardi Federation ten years ago, claimed Mr. Sebag-Montefiore, had consolidated the efforts of Sephardim throughout the world on behalf of Israel. They had been able to do their share in the fields of culture, religion and immigration. And he urged full support of the J.P.A., in which the Federation is a partner.

"You cannot return from Israel without the feeling that you have left a part of yourself there," Mr. Sebag-Montefiore went on, "and we not only help others when we assist a country that is part of us. We also help ourselves."

An appeal by the chairman realised £3,400, the largest amount raised by this group since 1951. Mr. Cohen was con-

vinced that they would be able to raise further sums through a general canvass of the congregation, and he took the opportunity of thanking the secretary of the committee, Maurice Ben Zimra, for his efforts. Another speaker was Leon Aelion.

UP THE SCALE WITH MAX BYGRAVES

With so popular an artist among Jewish audiences as Max Bygraves, and a light musical subject as the theme of the show, it was no surprise that St. John's Wood and Hampstead J.N.F. Commissions were able to put up the "house full" notice again at the Prince of Wales Theatre last week for "Do-Re-Mi."

The two Commissions had joined forces to sponsor the show and raise £5,000 for J.N.F. projects. Part of this sum came through those unseen but very much appreciated supporters, the advertisers in the souvenir brochure. As Hampstead's J.N.F. chairman, I. J. Burston, said: "This brochure speaks volumes for their generosity."

Greetings on behalf of St. John's Wood came from the joint vice-chairmen, C. M. Jacobs and L. Goodman who, like their neighbours in North-west London, continue their spartan battle against apathy in the district. J.N.F. work does not consist exclusively of selling tickets and canvassing for advertisements, as both Hampstead and St. John's Wood residents would soon discover if they would but attend one local meeting.

John Cohen presides at Holland Park gathering. With him in this picture are the Haham, Denzil Sebag-Montefiore and Mrs. L. Aelion.



ANNUAL CONFERENCE

HOME READING FOR DELEGATES

The Annual Report of the Jewish National Fund, for the year concluded June 30, 1961, will be in the hands of all delegates to the Savoy Hotel conference during the course of next week. It will arrive together with the detailed agenda for the two-day meeting well in advance so that they will have the opportunity to study this analysis of the year's work at their leisure.

The J.N.F. administrative committee decided several years ago to break away from the traditional form of report favoured by so many communal institutions, that run at length as an indigestible mass of words. The J.N.F. Report is issued in the form of a modern company report. It gives an easy-to-read breakdown of the various departments and their activities, a short review of the J.N.F. in Britain as a whole, and comprehensive balance sheets showing income and expenditure of the J.N.F. in general, the Charitable Trust and the Youth and Education department. On an early page you may see at a glance all relevant data concerning receipts and payments, while the whole is prefaced with a general review of Israel's year in perspective.

J.N.F. Guide: Timed for the conference, the administrative committee has also published a comprehensive guidebook on every aspect of J.N.F. in Great Britain and in Israel for the use of Commission chairmen and their colleagues.

This guide runs to 50 pages and contains 20 separate sections for easy reference, and takes in such subjects as the "Organisational set-up in Great Britain and Ireland," "What Happens to the Money," "Tourism," "Film Shows," and how to organise a social function and raise funds for the cause.

This guide is attractively printed and comes in a loose-leaf folder so that additions and replacements may be included from time to time, and the guide kept absolutely up-to-date.

The new J.N.F. guide is the work of a special sub-committee set up for the purpose, which met frequently during the summer months. It is intended for limited circulation only though it will be available to all conference delegates for study and comment.

BRIGHTON WORKS FAST

News that the Jewish Agency is under heavy pressure to find the funds to house new immigrants has led to some quick thinking by Brighton J.P.A. workers.

Jack Prevezer convened a meeting of local leaders at his home last week when Arieh Miron, Israel Minister in the United Kingdom, elaborated on this problem. As a result, a sum of £16,000 was pledged as an advance contribution in anticipation of the 1962 appeal.

Sydney Bellman, joint chairman, presided at this meeting.

242 ON J.P.A. MEDICAL LIST THIS YEAR

Miss Elsie Landau, F.R.C.S., reported to a meeting of the Doctors and Dentists J.P.A. committee last week that their campaign had concluded with a total of £4,000 raised—about £100 less than the total realised in 1960. It was decided not to wind up the 1961 effort until a canvassing drive had taken place to enrol previous subscribers who were absent from the 1961 list. They had received 242 contributions,

It was resolved to inaugurate next year's campaign on December 9, at a special Chanukah celebration that would include a cocktail party and a film show. This will take place at the Florence Michaels Hall in St. John's Wood Synagogue and tickets, at 30/- each, are available from S. Romer, organising secretary.

FOOD TRADE RECEPTION

Marcus J. Sieff confessed to a feeling of happy surprise last week on finding himself at a J.P.A. meeting where there was no appeal. It was in fact a social gathering arranged for contributors by the Food Trade committee, and took place in the Surrey home of Mr. and Mrs. C. H. Trengrove.

The committee chairman, S. F. Weldon, told them that the 1961 effort had been most successful. Through a direct appeal they had raised £17,500, with an additional £4,300 realised through brochure advertising.

Their first priority for next year, said Mr. Sieff in his talk, was to widen the field by expanding their committee. He was particularly glad, he remarked, to see so many of their non-Jewish supporters present.



Map showing general layout of Korazin project. Five thousand acres will be restored for agriculture and light industry, with 25 miles of roads, half a million trees and 4,000 acres for close cultivation. Pioneer settlement of Korazin has already begun, and eventually hundreds of immigrant families will be settled there. The region's special importance arises from its location near the source waters of Israel's irrigation network. Our own J.N.F. target: half a million pounds within a year.

37th Annual Conference

OF THE

JEWISH NATIONAL FUND FOR GREAT BRITAIN AND IRELAND

SATURDAY EVENING, NOVEMBER 4, 1961

SAVOY HOTEL (EMBANKMENT ENTRANCE) W.C.2

at 7.15 p.m.

In the Chair:

The President of the Jewish National Fund, MR. ROSSER CHINN

Guest speakers:

The Chief Rabbi, the Very Rev. DR. ISRAEL BRODIE H.E. the Israel Ambassador, MR. ARTHUR LOURIE

GENERAL YIGAL ALLON, Member of Knesset

The President of the Board of Deputies and the Zionist Federation, SIR BARNETT JANNER, M.P.

The Representative of the Jewish Agency, DR. S. LEVENBERG The Haham, DR. S. GAON

Sunday November 5 - Public Session, 2 p.m.

Further information from the Conference Secretary, Jewish National Fund,
65 Southampton Row, W.C.1. (MUS. 6111)



A welcome for Sharett. With him in the picture are executive members Jean Gordon, John White, Conrad Morris and Trevor Chinn.



What next for Younger Commissions?

Delegates think it over.



They came to listen. Senior J.N.F. officers Alf Rosenberg and Mrs. Dawn Shaerf seated among the delegates with Mrs. Rosser Chinn.

YOUNGER COMMISSIONS CONFERENCE

DEBATE BRINGS HEARTSEARCHING ON DEVELOPMENT

Two hundred and fifty representatives of J.N.F. Younger Commissions sat down on Sunday to a full day's discussion of their work in relation to the needs of the State of Israel and in the context of Anglo-Jewish youth today. Their thoughts had been set in train by an off-the-cuff speech from former Israel Prime Minister Moshe Sharett in the morning, and a thoughtful debate opening on "Where are the Younger Commissions Going?" by their chairman, Trevor Chinn, later in the day.

Split in the house: There was a marked division of opinion on the shape the organisation should take in the future. Many delegates wanted cultural activities, such as Hebrew classes, music groups and information meetings, emphasised in their programmes, to bring a greater Israel consciousness to every young Jew. In contrast, others felt that their energies must be concentrated on fund-raising alone. Ideas were contributed by, among others, David Shure (New Light), Eric Sharff (Southport), John White (Dublin), Alex Falk (New Light), Stuart Sharer (Sabra), Michael Davey (Junior Mayfair), Michael Brahams (Charities Aid) and Stephen Cantor (Sheffield).

Expansion: Introducing his chairman's report for the year, Trevor Chinn declared that this highest-ever participation in a Younger Commission conference was vivid testimony of their strength. They must now campaign on the theme "from consolidation to expansion." Efforts to establish new Commissions and strengthen old ones were being maintained and as a result of the second tour of Israel, many new active workers had been recruited. In addition, the "Highway of Youth," their project on Mount Meron, had been dedicated.

Two participants of the last Israel study tour, Stuart Sharer of Sabra and Sandra Newman of Sheffield, described their fortnight's stay in the Jewish State and the opportunity it had given them to observe at first hand the results of their work. This was followed by a brief discussion on next year's plans for tourism.

Money position: A financial statement, submitted by Conrad Morris and Geoffrey Lawson, showed that in the year ended June 30, 1961, £27,979 had been raised. This represented an increase of £5,371 over the previous year.

Among the fund-raising ideas which were then ventilated was the forthcoming tennis tournament. This was explained in detail by Ram Haviv, and ideas then ranged from car rallies and weekend parties to the Blue and White scheme, Throughout, the importance of accurate estimating and planning, as well as teamwork, was emphasised. Regional reports came from John White (Irish region), Jean Gordon (Northern), Henry Clarfield and Michael Phillips (Midland), Clive Stern and David May (Southern) and Eric Sharff (Newcastle). A decision was made at this point in the proceedings to devote part of the proceeds of Youth Week to planting a special forest in Israel, marking the 21st birthday of the Dublin Commission and the 13th birthday of Charities Aid.

Executive: There were a number of significant changes in the new executive. One of these was the transfer of Conrad Morris, previously treasurer, to the newly-created position of deputy chairman. These are the other officers elected; Chairman, Trevor Chinn; treasurer, Michael Davey; deputy treasurer, Alan Bolsom; box officer, Michael Singer; tree officer, Melvyn Gilmont; information and publicity, Edwin Green; honorary member, R. J. Friedmann.

Rosser Chinn, president of the J.N.F. and a keen observer of the day's proceedings, presented a "Golden Box" to Anthony Ray, chairman of Great 17th, the Commission to have placed the greatest number of boxes in the past year. Mr. Chinn enlarged on the subject of box-placing, contending that it was a

SABRA SOCIETY

(Finchley Younger J.N.F. Commission)

announce their first

DINNER AND BALL

Washington Hotel, Curzon St., W.1 on Saturday November 4, 1961

Dancing to Eric Winstone and his Band

Reception 7.30 p.m. Cabaret

Dinner 8.30

Dress formal, Donation: 3 guineas per person. Tickets from: Sandra Lyndon, FIN 9478; Stuart Sharer, FIN 4344; Stuart Schams, FIN 5061; Louise Balcombe, SPE 6207; Zena Foreman, MUS 6111.

medium of fund-raising capable of immense expansion and furthermore, it brought the J.N.F. right into the home.

"A good Jew is a good citizen, for he must be a humanitarian," the president went on. He was therefore greatly impressed by the achievements of the Younger Commissions, and he gave a brief sketch of the national project, Korazin, which was to be submitted to the annual conference two weeks later.

Welcome for Moshe Sharett: It was with acclaim that Moshe Sharett, now chairman of the Jewish Agency, entered the conference room to meet the delegates. That afternoon he would be leaving this country but he had been determined to come especially to impress upon them his belief that the J.N.F. was the basis of all reconstruction in Israel. He was delighted at the picture the conference presented of an active sector of Anglo-Jewish youth. Israel needed them, just as much as they needed Israel, and he good-humouredly suggested that as far as he knew there was no "divine edict" to prevent them from immigrating to the country they were building up. It was not reserved for North African and Eastern European Jews alone.

The conference, which terminated with a summing-up by Trevor Chinn, had had continuous attendance on the platform by E.R.T. Shaerf, representing the administrative committee, and throughout the day many senior officers of the Fund had sat in at the various sessions.

One pleasant interruption took place during the morning session. This was by Michael Davey to make a presentation of a silver salver, on behalf of the Younger Commissions, to their chairman in appreciation of his leadership and dedication to the cause of Israel.

THIS WEEK'S BEST BOXES

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Road, N.15, £3.7.6, Mrs. F. Kopolovitch, 66 Leadale
Road, N.15, £2.14.6, Mr. Leighton, 157 Wargrave
Avenue, N.15, £2.8.5, Mrs. Einhorn, 62 Queen
Elizabeth Walk, N.16, £2.7.0, Mrs. S. Stepnitsky,
51 Darville Road, N.16, £2.3.7. Mr. Robin, 59 Carysfort Road, N.16, £2.2.6, Mrs. Savitt, c/o Tottenham
Women's Zionist Society, 84 Wellington Avenue,
N.15, £2.1.6, Mr. J. Weinberg, 45 Wargrave Avenue,
N.15, £2.1.6. Mr. J. Weinberg, 45 Wargrave Avenue,
N.15, £2.0.0.

N.W. LONDON: Mr. M. Segal, 2 Redington

N.15, £2.1.6. Mr. J. Weinberg, 45 Wargrave Avenue, N.15, £2.0.0.

N.W. LONDON: Mr. M. Segal, 2 Redington Gardens, N.W.3, £15.0.0, Mrs. L. Benzion, 128 Goldhurst Terrace, N.W.6, £5.9.0. Mr. L. Peck, Flat 3, Buckland Court, 37 Belsize Park, N.W.3, £41.5.10.

Mr. F. Ehrlich and Miss Thieberger, 255 Goldhurst Terrace, N.W.6, £4.10.5. Mr. A. Rosenberg, 84 Chatsworth Road, N.W.2, £3.12.0. Mrs. Bienenfeld, 14 Arkwright Road, N.W.3, £3.3.0. Mr. Waller, 7 Connaught Drive, N.W.11, £2.19.6. Mr. and Mrs. Nicholas Nicholls, 155 Beaufort Park, N.W.11, £2.19.0. Mr. Barnet Saffton, 18 Bracknell Gate, N.W.3, £2.12.6. Mrs. Schalit, 45b Marsfield Gardens, N.W.6, £2.9.2. Mr. Richard Adler, 95b Priory Road, N.W.6, £2.9.2. Mrs. Schalit, 45b Marsfield Gardens, N.W.3, £2.6.3. Mrs. J. Sluis, 26 Northways, College Crescent, N.W.3, £2.4.6. Mr. and Mrs. A. Dorff, 125 Beaufort Park, N.W.11, £2.1.6. Mr. J. Levy, 7 Acol Road, N.W.6, £2.0.0. Mr. L. Eschweeg, 11 Heath Court, Frognal, N.W.3, £2.0.0.

EDGWARE: Mr. A. Bendas, 214 Heath Court, Frognal, N.W.3, £2.0.0.

EDGWARE: Mr. A. Bendas, 214 Hale Lane, £3.5.0. Mr. Murray, 3 The Rise, £2.9.9. Mr. Michael Bandel, 8 Fairfield Avenue, £2.7.8. Mr. G. Fraser, 51 St. Margarets Road, £2.2.3.

Argarets Road, \$2.2.5, Mr. O., Frasci, 51 St. Margarets Road, \$2.2.5.

BRICHTON AND HOVE: Miss Levie, 12 Brunswick Terrace, £29.5.6, Dr. Kallanbach, 12 Brunswick Terrace, £20.0.0 Mr. Ritter, Flat 33, 4 Grand Avenue, £9.5.6, Mrs. Bettes, 15 Grand Parade, £5.0.0 Mr. St. Eliasoff, Arhey House School, Upper Drive, £4.16.9 Mr. Cohen, 23 Viceroy Lodge, Kingsway, £4.5.0 Mr. Hoom, 6 Onslow Road, £3.7. Mr. Davis, 25 Coleman Avenue, £3.1.0 Mrs. Viner, 20 Cannon Place, £3.0.0 Mr. Belman, 4 Dyke Close, £3.0.0 Miss. P. Belman, 4 Dyke Close, £3.0.0 Mrs. Apel, 7 Brunswick Terrace, £2.5.0 Mr. Wise, 8 Dorsett Court, Kingsway, £2.2.0 Mrs. Pinkus, 15 Raphael Road, £2.0.9 Mrs. Liebling, Flat 49, 4 Grand Avenue, £2.0.0 Mr. Littman, 49 Shriely Drive, £2.0.0 Mrs. Winer, 46 Venturo Villas, £2.0.0 Mrs. Shornstone, 39 Wilbury Grange, Black Rock, £2.0.0 Mr. Frankel, E.11 Marine Gate, Black Rock, £2.0.0



Trophy for Stamford Hill. Rosser Chinn hands "Golden Box" to Anthony Ray of Great 17th.



Some representatives from the Provinces.



Saying it in silver. Michael Davey presenting Younger Commissions gift to Trevor Chinn.

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